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Must Remain in
Transcription Room

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N.Y.C.

Group III

MR. NYLAND: I hope ^x that some of you who come to the Wednesdays when I am not ~~there~~, and you have a chance to listen to one of the tapes of some meeting which I've had ^{either} ~~there~~ in New York, some times in the past, that you get enough out of that. Because you must not forget that those groups took place probably three, four, sometimes ~~seven~~ ^{seven} [?] when was it [?] seven years ago, and to different people; and that ^{many} sometimes the caliber of a meeting ^{of a particular level} is determined by the people who are there; and it may be quite possible that certain questions were discussed ^x which, for a new group ^x or ~~a~~ relatively new group ^x like this one, may not be entirely understood. If that's the case, don't worry too much about it. The growth of the ideas in oneself is, of course, a slow process. One gradually becomes acquainted with the ideas as they are. But it's still quite a step from there to have an experience of what is an idea, or a thought, or a feeling regarding Work, as compared ^r to the application within yourself, and in your daily life, and the ^e effect of the introduction of something that has a different quality. ^{you} place it next to something that ^{which} ~~has~~ has no quality of that kind at all.

And it becomes very difficult, then, to distinguish between what is the result of such an - you might call it - an attempt ^{at} consciousness on yourself, which is without any question predominantly unconscious; and that there is then sometimes ^a the conflict and a misunderstanding.

It is brought more to the foreground ^{when} ~~where~~ you are confronted with certain things you hear in regard to Work. And it would be, of course, much more --

much more ^{than} of the same, even, when you read ALL AND EVERYTHING| and you are then confronted with certain statements, which are so different, sometimes, from what you would expect, and which you, in the beginning, of course, cannot agree with.

A person has to change gradually as a result of Work on himself. He will not change very much, simply because of a little activity in his brain. When the thoughts or the feeling^s even, which might be produced because of it affect you, it still affects you in a certain section of yourself only.

What do ^{we} you really call experience? I say sometimes that it is applied. But what is the application? It is as if you take a thought and transfer it. Or you convert it into something else. And the experience then, is really, the actively being engaged in it. So that during the process of converting the thought into the actuality of the application, there is a little period in which ^{your} the body is engaged with the idea and ^{is} perhaps wrestling with it, or in the applying of it, it has a difficulty which does not exist in just keeping it in ^{your} the mind.

Because even if in your mind you may not always agree, it does not create much of a disturbance, and only saying, "I do not agree with it," or, "I do not understand it," or, "It is not for me," or, "It is outside ^{of} my domain." But when it is an application it takes on a different kind of a form. And the form being then related to a manifestation of your^v body, is quite a different thing as compared to what you even might call a manifestation of your thought.

And for that reason, of course, these applications take such time in order to affect a person in his personality. And that even when once says, "I want to grow up," or, "I want to develop something," that at the present time does not exist as yet and I believe in the potentiality of it. That even if that might be centered, for the time being, on a better emotional under-

standing and perhaps even could produce something we call a Soul for a man quite and entirely different from his manifestation in the physical body..it also has an effect on the behaviour of a man in ordinary life.

And it is quite necessary to see that sometimes these ideas of a conscious kind will affect you in your behaviour forms when you are reminded that perhaps there is something else from where this behaviour should be directed.

What we talk about, of course, is ^fthe activity of the body is the result of my thought or the result of a feeling, or if there is something that I call inclinations or perhaps instincts in my body, that then really the motivation for such activity of my body is placed in a different section of myself and becomes accented, not in any one of the three centers but much more in something that originally did not exist and now tries to find a place. And when I say it should be directed from a conscious section of myself, or a conscientious one, it may take a long time before that from where such influence could come, before it actually will start to take hold of me, in the form of a change ^{of} ~~in~~ my behaviour.

This is one of the reasons why it must take a longer time, because I'm unfamiliar with what really consciousness and conscientiousness means. And also my body will object since it always has been under

the influence of my ordinary mind and feeling. And it really sometimes does not want an experience of a different kind. It is simply another way of saying that my body likes to stay asleep and not ^{to} be disturbed.

And you must really look for a little disturbance. Because if you don't and you prefer to be asleep then these ideas don't... don't have any value, really. Simply reading about it or ^{to read it} ~~reading~~

second hand, or third hand like ~~they~~^{we} do in reading Ouspensky or Nicoll, or any of the other so-called interpreters, does not mean that I get it in a pure enough form, because many times already, ~~in~~ that is an interpretation and sometimes it is ~~even~~ an interpretation of an interpretation and the value, of course, is a little bit lost. But when one takes ^{CAPS no —} All & Everything and tries to see what is there and then try to eat it ~~and~~^{then} if it is digested in you, you can say, at least, well this is as good as Gurdjieff talking to me.

What my function is, is really a little in between trying to stick to ^{CAPS no —} All & Everything as closely as ~~I~~^{we} can and not to allow myself to interpret it for you. And the safeguard against that is always your own experience. Because you cannot always believe me. You can say that it is perhaps made plausible. And it might encourage you to do something about it for yourself. But the ~~g~~ quintessence of your growth is dependent on yourself; is dependent on that what can take place in you ^{in the} ~~as a~~ development of a consciousness or conscience which will have to guide you. And it is not dependent on me, my interpretation, my saying or a meeting; and even at that, it is not dependent on what is in Gurdjieff's book. Because even if that is not understood and you, in your experience, might differ from what you are reading, it may be that you do not read it right.

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It may also be, that ideas as expressed in a printed form may not exactly convey what Gurdjieff meant. And in the third place it may be, that that what you experience in the application of such principles may not be entirely correct, ~~because you may not know~~ ^{be} entirely correct, because you may not know how to apply it, or you do not have a purity of such an influence because of the interference of your ^{ordinary and} mind ~~and~~ your feeling.

So there are many reasons why you must not simply immediately become a judge of ^{that} what is in All & Everything because let's give all of that the benefit of the doubt. And I think that the doubt is mostly with yourself. The only way, of course, to overcome it is ~~to~~ to continue to see if actually there is something in it for you. Because that is, still, to some extent, quite problematical. Because here you come, with ideas of your own, with whatever you have experienced so far in your life, even if you would be willing to admit that the experience has been unconscious. Or even if you would say that there have been moments which were a little different and had more intensity and seem^{ed} to be somehow or other freer from that what is the usual kind or even the habitual way of your own behaviour or the way of your thought or the way of your feeling. But it does not change really, the condition, that is, as you are now and whatever you experience for yourself, ^{you} ~~that~~ have to continue to interpret in the beginning very definitely, ^{that} what you are reading or what you are hearing. ^{And} It may be that you don't understand it quite. And maybe that it is impossible for you to understand it at this time. ^{PP} Because what is really the limitation for a man. The level of his being, where he is at that moment. That is quite definite. Particularly if you assume that a man can grow. You must make allowances for the possibility of such growth. ^{Then} Then when you do grow, you will be able to receive certain things which you ^{can} ~~may~~ not receive now. If it is an acquisition, of a dexterity, even if I want to understand what is meant by Work on myself, I will have to admit, ^{that in the beginning,} I cannot be as yet a master. And although I ~~may~~ understand it perfectly, ^{clearly} in my mind, I may be absolutely incapable in the application, because for some reason or other, I'm not used to applying conscious principles in my unconscious existence.

In order to become quite clear about that, that the blame is not anywhere, it's not on you, it's not on the Ideas, ^{it is} not on circumstances, ^{there are} ~~There are~~ simply facts that I must accept at the present time in my capacity, ^{of} being able to do certain things and to admit that I cannot do other things ^{as yet}; ^{hoping} that I can do them later, if it is necessary for ^{me} ~~one~~ to do them. But maybe on the way of considering what I would like to do, I may become ^{diverted} ~~diverted~~ and not have any further interest in overcoming the difficulties there are in the way. And all of that then you can ascribe either to the state in which you are, and your particular makeup, the education you ^{have} ~~ve~~ had or the type you are, or whatever your horoscope will allow you, or to say ~~that~~ ^{esoterically} ~~that~~, ^{simply} that your karma will not allow you to understand as yet what is meant ^{perhaps as a} ~~by the~~ solution for your karma, and that there is definitely a time which is prescribed at which certain levels ^{you} ~~are~~ capable of further understanding.

It is very much like building, gradually, certain things, one on top of the other, and you cannot build on air. You have to build on a foundation. And it is necessary to find out what is the foundation on which you want to build a house, before you even want to put a roof over it. It is as dumb as trying to find out in a book, let's say of mathematics, what is the beginning and ~~all~~ all of a sudden go over a hundred pages without ^{studying} ~~studying~~ them and come to equations and expect that you can already solve them. It's just as idiotic as being young and assuming that you are mature.

And there is no particular reason to assume that Work is different ^{when it is an} ~~from the~~ acquisition of a dexterity. Even to some extent you might say that if it were possible to have it in ^{your} ~~your~~ mind only, that then by constant study you would be able to shorten the time to get such facts in your mind so that then they can be understood. But application is quite a different thing from just a little ^{study} ~~study~~. ^{but or} ~~And~~, of course, by being in the presence of something that is of a higher value acquire from that a certain influence which will stimulate me, and perhaps, even, stimulate me forever and ever, so that that stimulus becomes my own and it does not mean ^{that} ~~that~~ I can ~~as yet~~ ^{yes} do whatever the stimulus implies.

So for that reason, I say, whatever you listen to, whatever you ~~hear~~ hear, whatever you now read, it has to go through you, and your mind ^{and your feeling} has an instrument, being able to take up certain things, and leaving for the time being certain other things alone, and as I say not blaming, but simply hoping that when you grow up in Work you will then be able to understand many things which ~~you~~ at the present time, you don't know.

When it says in the Bible, "Seek ye the Kingdom of Heaven", it must have a meaning, that something is needed first, before the other things can be added unto you. And if we start to equate the search for Heaven with the possibility of a development of one's inner life, since we cannot really define it much different from that in the assumption that that what is inner life has more value and if it has more value, being then, as it were, away from earth, it would go in the direction ^{which} we call Heaven, without being able to define exactly what is meant by it, it simply means that it is not what is of this earth and being a little bit ^{more} free from this earth, then I hope that in the state in which I ^{that} would be or what kind of a level I would reach, ^{that} then, having experiences of that kind, I will be able to understand better where I came from and the experiences belonging to earth which were enigmatic for me. ^{this is} ~~It's~~ really what one has to see regarding Work. And for that, when the process is slow, it is useful, considering yourself as an instrument, that every once in a while you give yourself a certain task. To see what actually is possible for you and what isn't. Because after all, we're interested in that kind of self-knowledge. And the self-knowledge has to be quite clear. Not only that it has to be knowledge which is reliable of myself, but it also has to have a purpose. Otherwise I don't want to acquire self-knowledge, when I still want to live on Earth, ^{the way} ~~where~~, it is ~~still~~ quite sufficient for me, and where whatever impressions I get from the Earth ⁱⁿ and ^A whichever way I react to such impressions, it may be quite satisfactory for me not to have any further questions and just to live.

So the question is, is there at the present time enough of that kind of realization of one's inner Life that it is even worthwhile to listen to what we are talking about. Because ^{it's} ~~it is~~ only when you have within yourself questions of that kind which you feel ought to be solved, not so much even saying that if they are not solved that ~~you~~ you cannot continue to live. Although that, many times, has to be a motivation when you mean by life, your inner Life. And that you feel that with this, what is essentially you, and really is quite different from what you are on the surface, that it is important for a balance within yourself, to develop these potentialities which are situated in your essence or at least in something that you call your inner, perhaps even indelibly imprinted in you as an expression of your life within yourself, if that is meant that my life could not exist unless I do something about it, of course it's quite right.

It depends on one's sensitivity. It depends on really, what ^{your} ~~you~~ aim would like to be. And what you would want to become. And as long as you believe that that what you are now, simply by growing up a little bit more, and, I call it many times, receiving maturity, that your inner life may be neglected, and perhaps quite rightly so, that you should not make any attempt to do anything about it. We talk only, ^{say,} ~~you might~~ to such people who want to do something, and do not know what to do. But there is in them a certain cry of a wish which must be satisfied because really, it would bother them too much. And a man should really become, as a result of living on earth, a question mark for himself. Almost sometimes being affected by the heaviness of life, or that what he has to carry, that the question mark is actually a person bending without being able to straighten up. And that many times the symbol for a man is actually that he is bent like a jack-knife and that all that

exists for him, if you can imagine a little drawing like a rectangle divided into six smaller squares and you see that in front if you have it on paper, that ^{on} the left side is man as he is, and on the right side, man as he is potentially. He is bent over. What is the

What is the beginning of man ^{at} the lower level, and the second and the third. As indicated by such, such squares: His physical center, his feeling and his mind, the way it is. And that the result of Work on himself is that then the potentiality can become an actuality of a development of certain things which have their basis in his inner life, and where the application would have to be in ^a the possibility of a development of ^{his} an intellect into becoming a consciousness, in his feeling becoming an emotional state, and in his physical, actually ^{to} know how to create, instead of ordinary procreation, ^{and} instead of ordinary feeling and instead of ordinary formulation.

And that in that kind of a process, if it is like a jack-knife and the hinges are on top, ^{Man} straightens out and then comes the picture of a man having six ^S squares, one ^{the} three the first triad, first and on top of it, the other three. This is the development of man expressed in these six squares, which is equal to the symbol of the utilization of the Law of Seven as an octave for a man in which then the first three squares represent the DO-RE-MI of that scale, that what is the hinge is the FA, and that what is above, as the second triad is SOL-LA-SI, and that the completion of a man in his development, totally, is only left then when he is at the SI, overbridging that what is the distance between SI and DO, and reaching DO that he can honestly say that he is finished with his octave.

Whichever now reference you want to give it, and in what particular scale you want to apply it, that doesn't matter very much because it can be applied on an ordinary life scale, it can be applied in the potentiality for a man in ~~the~~ ^{his} development of one center, it can be applied in the development of all three centers to their full grownness. It can be applied to a man, ~~becoming~~ ^{to becoming} from an unconscious man of a conscious and conscientious man. It can be that a man, ~~not~~ ^{not} having at the present time nothing else but his personality, that he could become a real individual. Or, as Gurdjieff then says, from a man who is now a slug, to grow out to become a harmonious, conscious and conscientious man with a will.

All of that can be explained by means of an octave. And as long as it remains on Earth, an octave is a beautiful picture for that which, in one's own life, one can verify quite easily, because an octave is ~~an~~ ^{the} indication of a progress of development in accordance with the laws of the Earth itself. It belongs then to an unconscious state in which we do many of our things, let's call them projects, which we would like to finish. And that the initial wish starts, of course, with a DO, having a concept of what I want to do in, let's say, fulfilling such a project that I start out. And I go through ~~a~~ ^{the first} little triad in which my initial energy goes ~~out to the~~ ^{up to} RE and ME, and then, for some unforeseen reason or something that I really do not understand, I am stuck and I cannot get across this FA bridge.

That is how, of course, we talk about a development of a man, that his energy runs out, that he loses interest. And then it is nothing else but a little function between DO-RE-ME and ME-RE-DO. And it is the rotation of ~~that~~ ^e little triad in which he then ~~is~~ ^{is} sometimes happy and ~~is~~ sometimes quite unhappy, because he wants to get a little further and how can he get across ~~so~~ ^{that} he can make this octave really worthwhile, until its full accomplishment. If the project at such a point has lost interest, I have to do certain things that are necessary; and particularly when ~~I~~ ^{they} have to do with my desire ~~with~~ ^{to} Work on myself, and ~~that~~ ^{because that}, of course, will happen, I would almost say now naturally, because I happen to be on

Earth and we happen to live in accordance with this octave law, in which there is this difficulty of a FA. Musically expressed, one says it is a distance of a note and a half. And for that reason, being at ME, I need special kind of energy to overcome ^{that} ^{because} it, ~~the~~ the usual distances between notes is ^{only} approximately just one note, not a half note added to it.

How originally this became a law on Earth is very much linked up with what Earth is, in the place where it happens to be. And mankind, ^(that?) having to fulfill a function on this Earth which has nothing to do with the possible development of a man or even ^{of} with each human being, but would have to do with the totality of mankind being on this Earth for the purpose of the maintenance of the Earth itself in relation to the cosmic scale.

We've talked about that every once in a while. But it appears again that when I want to Work, and I start out with curiosity and interest and I keep on trying even to Work, aside from the fact that many times I don't know what it is to Work, because my reading in all the different books about Gurdjieff, sometimes a little about the ideas, but mostly about some philosophy and perhaps even a little indication of what Gurdjieff did in his life, reminiscences of people who were associated with him and who went through all kind of stages of their own development. Ouspensky having groups in Moscow and St. Petersburg, which surely is not the reality ^{that} ~~which~~ we know at the present time for oneself. But it is a very lovely description ~~to~~ of what happened to some people who at that time were under ^{the influence} ~~to~~ ~~the~~ of Gurdjieff. And all ~~the~~ (that?) Ouspensky does is describing it. And it comes from Ouspensky, as a result of his experience which he happens to put into words, and now we are expected to know what to do with it. And of course we don't. And the other people who have written about it, I don't even want to discuss them.

If ALL AND EVERYTHING indicates the Law of Heptaparaparshinokh, ~~and~~ one talks about the Law Merznok, ~~and~~ one sees the experiences and the experiments of Gornahor ~~Merznok~~ ^{HARHARKH} on Saturn, ^J you know well enough that Gurdjieff is trying to

tell you something. And that really it is almost impossible to understand it, even after you've read it three times. And what is it that ~~ASVATZ-~~ Troov tells about different colors and comparisons of notes, music, with colors. Or the development of ordinary projects in accordance with the scale and the Law of Seven. And what is my problem when my curiosity gets stuck at a certain place where I cannot understand any more and I've reached the limitations of my capacity.

But, of course, what happens in ordinary life many times that it is accidental: I get inspiration from something else. Partly because ^{se} of conditions or circumstances ^{which} happen to surround me, or into which I go, or perhaps being adventurous that I seek them out. Or perhaps that something just happens to be within me in a consideration of an ultimate aim.

And this you must understand now in the sense of doing a task for yourself. It is really to help you to overbridge that FA stage and to receive, from something, a certain amount of energy which will enable you to go across one and a half and not only the one—~~the~~ one-note length between the two, as it is between DO and RE, and between RE and ME. What I need is, of course, that kind of an understanding in doing a task. A task is an unusual something, not habitual, which I think about with my ordinary unconscious mind. But I want to do it because it is unusual, and I associate with that my aim. The same way as when I wish to cross FA, I want to associate it with total freedom as expressed by SI-DO at the end of the octave; or for a project, what I would call ^{the} finishing of such a project.

And it is ^{then} necessary ^{to understand that I,} that then, when I now consider this task, having in mind my aim, that I am very clear about that aim. I say freedom as an aim. What is freedom for me symbolized? When we talk about Work, freedom means ~~that~~ an 'I', which is separated from ^{me} ~~one~~ and free from me (~~exists~~), at least free in the functioning of it as 'I'; and functioning in a different way from me: Not unconscious, but, I say, conscious; not subjective but, again I say, objective. So that the aim for me, I call it simply a freedom from the bondage of my natural form, of nature; entering into, if such freedom could exist, into a different kind of a sphere which

is linked up, as Gurdjieff would call it; with Great Nature, but which for me in this particular development would start within my own solar system in the full grown consciousness as a body itself; leaving, as it were, my own solar system in order to become acquainted with all the solar systems of the Cosmos.

Now what I wish when I make this task - it is definitely to try to instill in me again a wish, which I had when I started ^{with DO,} ~~i-2~~ with an initial desire to do something about myself. And having this wish in mind my task is now, by association, linked up with that what should be the ultimate result which is the freedom as represented by 'I'. And that therefore when I do the task I do it only for one reason: to have 'I' with me while I do it. It takes away completely the idea of a task in ordinary life, when I say I want to finish my task; ^{or} I want to do it very well. - I want to get through with it and come to the end of it. The task that we talk about is not at all like that. It is something that I put on myself as a wish to remind me to Work on myself. And since the task is a little bit troublesome, since it is unusual, it can remind me, by extra friction contrary to my ordinary 'Laissez-faire' nature, it can remind me that something else is at stake and that is my aim for which I want to do the task.

The result of such a task seen in that way will give me added inspiration. It will, because of the friction which has to be overcome, give me also extra energy; and this is what I want in order to get across the FA bridge, because I need more energy to reach SOL. If one understands it, it is as if, when I am at ME, trying to consider the completion of the totality of the project, I wish this SI-DO to come down to me and help me because of its inspirational qualities, ^{with} ~~this~~ something which is too much for me. Within this there is a confession of immaturity of myself, inability and dependency on something that is higher ^{for} ~~than~~ me, because SI-DO ~~is~~, without doubt, is further up the scale. It is very much as if at such a time, in wanting to put a task for me and trying to fulfill it, that it is like a prayer asking for help, at the same time admitting that I, in my state ^{where} ~~in which~~ I am, am incapable because I am, in respect to the totality of such

growth which I can envisage, that I hope for - to reach a SI-DO - I become almost infinitesimal. And it is indicated by the fact that I don't, when I don't ~~cross~~ FA; I repeat DO-RE-ME, MI-RE-DO, ad infinitum, because I cannot get out of it.

You see, this is really the state of an unconscious man, when he keeps on repeating himself. When he keeps on reading books ^{which} ~~that~~ have more or less the same kind of a thing in ^{it} ~~them~~. When the books do not tell him how to eat it up, what to apply and what to do. And simply to feast himself on lovely sentences and even poetic insight does not help me in my daily work when I have to do certain things and go to the grocery and meet other people and have relationships, and that certain things are expected of me and my unwillingness to do them. My uncontrolledness of my thought, my blabbermouth when I talk-talk-talk all the time, my unconscious states which I know well enough, my stupidities where I say I cannot help it because that happens to be my nature, and all the rest that I call an unconscious existence, ^{which} ~~this~~, of course makes me hesitant even to believe sometimes that there is a way out. And that only the task that I set for myself that I want to see ^{if I can find} again that what I used to have as a result of curiosity, becomes now a result of the dependability on Work for the aim ^{of} ~~for~~ fulfilling myself in such a way that I complete my task and complete my project.

I must have in mind the possible growth of myself and of course here and there try to define what is meant by a conscious man, and what is really conscience. What is really the guidance which I need when it is not light which is clarity, ^{but} ~~one~~ does not as yet tell me that I must somehow or other do something. It is only when my conscience starts to talk to me that I feel that something ought to be done ^{to} ~~me~~, because - and then I get really a little stuck in trying to explain why. What is it in a man that he feels a responsibility for his life, because that is extremely difficult to define. We all have life. We all accept it. We are still alive. Some of us are happy to get up in the morning because we have slept enough and there is a day ahead and I want to do some work, or, perhaps reluctantly, earn

some money. So that I feel, ^{that} ~~in~~ the wish to protect myself in my life, ~~(that)~~ there is a reason that I want it to continue. And thinking about death, I hate it, because it cuts off my life as far as I know it. And being limited in my vision, in the beginning I consider that that what is my life on Earth is all there is to it and it will end, of course, when I die.

And naturally it will die, in the form in which it is not ^w presented. But if I could come to a conclusion that life, as it exists now in this form, could continue as life in another form, then I say hallelujah, it is saved for me, because ^{let's} I can understand why life even could become an eternal - ^a call it quality, or an entity, or something I can believe in. And then in that belief I become part of a total current of Life which runs from Infinity to Infinity. And in attaching myself to that, that what is now the form in which life happens to be expressed when I am on Earth, I become freer and freer from such a form, because the accent is now on the reality of my life as I experience it.

(All right, John.) (Turning of cassette.)

But then, of course, when I make these statements to myself, it simply means that I really make a little distinction between different kinds of life. I am incapable really to understand Life in a different form, because I am really so limited in my own mind. I can conceive of a few things. I can say there is something I call inner Life which also has Life. But I call it inner to separate it from ^{what} ~~that~~ is outside as a manifestation. I have difficulty in trying to understand that really quite well. I say it is because of the limitness—limitedness of my mind, only seeing so far and no further. Very much the same as my eyes can only see a spectrum ^{of} colors, and it has no way of perceiving, not even with my eye or anything else practically, what is infrared and what is ultraviolet. I have different ways and methods by which I can separate that what is visible from the invisible, and still understand the existence of it, ^{different kind of} ~~unless I need instruments.~~ And when I say my eyes will fail me, I ^{can} ~~will~~ go and make a microscope so that I ^{what} ~~will~~ see more than I can see now; and

an ultramicroscope, an electronic microscope, or I have a telescope and I see more ^{then} than I could see with my ordinary eyes.

What one wishes is really for a man to develop in such a way that he can see more of Heaven, and that he then, because of ^{the} ~~an~~ increased capacity of himself, can experience more of Heaven. And that in the creation of such conditions, certain things which are not ^w potential and latent in him, they could develop and grow out into something which I have said before is closer to Heaven and at least has a quality of much more freedom. It may include a variety of other things, like better insight, ~~or better,~~ more comprehension even, or actually inspiration coming from my aspirational qualities. Or even the wish for a certain equilibrium within myself which I look for, not to be tossed back and forth by all the different currents of ordinary life. It simply means that when I realize the state of unconsciousness and the bondage in which I am, and for which I have, every day, one example after the other, that all that is really required for me to take ~~the~~ ^a responsibility for it is to look first for the truth. Otherwise I don't want to take a responsibility for something that after ^{some time} ~~a while~~ proves to be a fata morgana. I want a reality to continue in some way or other, perceived by me on which I could continue to build if I wish to build. ^{And it} ~~That is~~, of course, like a building process. It is like building the tower of Babel. But I still need, for that kind of a building, an understanding between the different manifestations of myself and a relationship within myself so that we talk the same language. And otherwise it goes up to a certain point and then is stopped like the tower of Babel had to stop because there was no understanding.

The misunderstanding starts at the point ME; and it is exactly this search for a better understanding which I call then a comprehension of actually knowing, by means of an experience; which comprehension belongs to my developed brain when the brain could start to function in a conscious way instead of remaining asleep, as it is now. And that in reaching then the state after FA, which is so much based on my wish to overcome and overbridge that, that the FA represents for me

a planetary level in which my emotions take a part. So that above this particular FA, that ^{what} ~~was~~ used to be a feeling has become an emotional state. And the contact at FA, as if I receive from the SI-DO - as my aim - the real inspiration to wish to overcome it, and assigning to myself certain tasks which will give me friction, that then the realization for me in going over into the second triad is the further development of that ^{what} ~~which~~ is at the present time potential. And my wish then being so closely linked up with the state of FA, and wishing to go across, produces during that period the beginnings of a conscience.

I don't know how far you can follow these kind of concepts. But you will if you Work, because with Work you will develop certain things in you which are not developed now. Your mind will gradually start to include a great many things which you have passed by simply because of rationalization processes you didn't even want to notice. And your feeling, having become now an emotion, will (enable) you (to) use the seat of an emotional state as your heart, by allowing in your heart certain impressions to exist which were not there before. And the first one that is important is the consideration of SI-DO. ^{the} Consideration of freedom and ^{the} gratitude ^{of} ~~the~~ having gone across the FA bridge will produce, in my new state of SOL, a certain condition of insight into my development as now becoming ^a part of ~~the~~ totality of a conscious state and ^{not} ~~be~~ bound too much and too long by an unconscious state. The second triad is simply ^{an indication} ~~a state~~ of further growth away from unconsciousness into the realm of a conscious and conscientious part of myself. It means simply the possible development of that ^{what} ~~which~~ is in man on account of a bridge which had to be overcome going over into the actuality of such potentialities.

What is FA, really? It is Work. It is the bridge which gives me the chance to go from one state of unconsciousness into another area more and more becoming conscious and conscientious. It is the state to come from, as personality trying to become individual. Individuality in the sense of Gurdjieff means ^{the} ~~the~~ development of man in accordance with the fulfillment of the potentialities of each of the three bodies, of which now the first ^{body simply} ~~one~~ is ^{body} the physical ~~one~~; and having reached already its own SI-DO in its own octave, the others as centers not being

developed, of which the feeling center has a start and of which the mind is just about beginning to lift up its head.

Now the continuation for oneself in this kind of Work, if one now continues to want to cross the FA bridge, one has to continue to have the wish which is connected ^{with} to the planetary level. The planetary level is between Earth and the Sun. And for that reason, it is twofold. It is away from the Earth, so ordinary feelings don't apply, but it is not as yet at the Sun and there is still a wish to reach the Sun. When I go across the FA and come to SOL, I symbolize my wish to reach the Sun by imagining that I ~~am~~ ^{now} already ~~at~~ the Sun without losing sight of the fact that I just happen to come from the planetary level. I must realize that that what is ^{now} Sun-like is like the first influences of the rays of the Sun into my unconscious state.

When I wish to Work, it simply means that I try to have this desire to keep on overbridging my difficulties. It also means that if I want to be helped by better insight and light that, as a result of this kind of a wish, I create something in the image of objectivity which then I want to have perform for me a certain function [^] - a function of objectivity, of course. A function which I hope will make this 'I' grow up further. Perhaps becoming more fully conscious and in that sense mature. But also I wish with it a possibility of a conscience to supply constantly, as ^{the} a result of my desire to grow, enough energy for that purpose of growing - an unflagging interest and not returning to the original DO-RE-ME because I am across the bridge. And I don't return because that what is SOL-IA-SI is permanent in regard to that what is DO-RE-ME, which is temporary.

The beginning of this kind of Work when I start on this particular road ^{that} means I have to continue to have a wish. When the wish is there - a wish and desire for the creation of 'I', a wish which is based on ^{the} a realization of my aliveness, a wish in which this aliveness should take on a different kind of a form, a wish to create out of that ^{what} ^{now} ~~which~~ is subjective by means of influences of a planetary kind, something that could become like a Sun for me - I wish now, because

of this desire to have something of that kind, to create an entity which is aware of me, instead of just the aliveness or the noticing or the alertness and ^{that} because of this constant wish, I call it ^{sometimes} unflagging, because Gurdjieff uses that phrase, of the continuous wish ^{of} wanting to grow that then as a result, that what is my 'I' will continue to exist. I have to apply constantly the wish, otherwise my 'I' disappears. My 'I' either is there or it is not. My 'I' is not covered. I say sometimes that it is as if it doesn't exist ^{there} - therefore it looks as if it ^{is} covered. I can assure you, it isn't ^{at} all. Even if it were covered, it is as good as not being there because it is of no use to you.

Every once in a while I consider and compare the formation of 'I' as an entity with a wish to pray to God, because in both cases I want deliverance. In both cases I want atonement. In both cases I want help. In both cases I ^{that} admit I cannot do it by myself. In both cases I admit that I am bound to the Earth. And that what keeps me to the Earth I cannot overcome unless there is special grace either from the Lord or from that what I call my 'I'. I create this 'I' in the image of something that I say ^{*} is higher than I am. I don't say in the image of God. I ^{do not} know what it looks like and I cannot say it is an entity and then be God, when I say God is infinity; so the word ~~(is)~~ entity which I must use, in order to make it again and again familiar to my mind because of the limitations of my mind simply means that I place it a little ahead of me as the possibility of an accomplishment, the same way as I say the SI-DO is ahead of me when I cross the bridge FA. And that therefore, when in this kind of creation of 'I' I cease to have the wish, the 'I' does not exist, because there is no conversion between my alertness and my awareness. It's obvious, of course, ^{continual} that if it could exist, that then the awareness will become a state of my 'I' which I call awakened state for 'I'. But when there is no wish, 'I' again does not exist.

It is quibbling about words when you say these things: that higher being bodies already exist. For me, it's utter nonsense. God does not exist for me unless I pray. If I have no contact with Him, or no thought or no feeling, I do

not know where He is. The existence may be true for someone else, but not for me. And it is exactly because I want to pray that I want to make contact. And I want to ask for help. When I wish help to grow, and I realize my own limitations, I want to create that what can help me; and in the creation to help me, I create my 'I'. And this 'I' is only ^{mine} ~~mind~~ and no one else can use it. Someone else can make their own. And it can become their God for them in their life. I have my own Inner Life. Someone else has his or hers. And I can be sympathetic, but I can never communicate anything of that kind, of what it is in describing it. The same way as I cannot get anything out of a book by just reading it. Until it is explained to me what is the meaning of 'a and b, squared', the meaning of an equation, the meaning of calculus. I must realize that a formula in chemistry has no meaning until I start to mix it together with ^{a few} other chemicals and I see reactions between certain groups and then I can make different kind of products. And it is only with myself that when there is a wish which starts in my unconscious state that ^{the} application for the development of my conscious beginnings of my inner Life only become apparent in me when the two meet.

What is really the problem of Work is to have that what is conscious in the beginning as an attempt of the creation of 'I' functioning in a certain way which I call Work. And the results of that kind of an attempt together with the growing out of what is the potentiality of my feeling into an emotional body that I bring about ^{the} realization between the two as working for the same aim of freedom of myself and that they should not quarrel among themselves. The same way as I've said that all the different manifestations of myself are at the present time at cross purposes because I am not a whole man. I am just a little man with facets, ^{who} says one thing today and the next moment perhaps even, something else. Not that I've forgotten, but the facet which is an opening like a colored window to the rest of the world colors that what I see of the world. And sometimes it is green, sometimes ^{it's} blue, sometimes yellow. I don't see white light. I can't even, because it's the Sun and I cannot look into it. If I do it burns me, already it

starts to destroy me because I have no capacity to take in that kind of energy in that kind of a form.

So what is needed? A realization of a common aim between what I call my mind now and my feeling. I want to have them join. I want to make sure that that what is an aim for me is understood by my thought and my feeling. And that if then in that particular combination there is something I call a desire on the part of my body which body does not want to go along with the other two, that then those two ^{that} which I've singled out as still having potentiality will bind themselves together and in that bondage create an impact opposing the desires of my body. And in overcoming then that, the totality of myself will profit. I don't let my mind and my feeling connect simply for the sake of becoming superior. I want to have then connect in order to produce more energy than my body is capable of so that then in overcoming such desires, I called it a little while ago instinct, is then substituted by what will become intuition, because this for me becomes the important changeover of the attitude of myself.

I call intuition that what I know but I cannot define. And this belongs to my planetary state. My level of the understanding of the different emotional states ^{as if} ~~so that~~ they then in intuition could become one. Why is ~~it~~ we don't have more intuition? Why aren't we more sensitive? It is so simple, because the feeling is not at all united even as feeling, so how can it produce something that is really of value. The feeling happens to be a little bit centrally located in the solar plexus, but most of the feeling nodes, nerve nodes, are spread all over the body and they report as feeling ^{by} the expressions of my body. And if it were possible, which of course it is, as a result of Work, that these kind of feelings gradually will be called home and that they then combine themselves and become a real planet for myself, combining all the planets as a total state with the different planets only having different facets of expression then there is a unity and that unit can then be situated in my heart.

Cosmologically, we know what these little nerve nodes are. They are the planetoids. They have the beginning of the same kind of a name, but they are

still infantile. The ~~void~~^{idea} means it is just a beginning of a planet and they are spread throughout the universe in certain sections and ~~they~~^{they that}, in time, in eons of time, become planets. For that reason, in the beginning, we did not know much about planets and we thought we had to stop at five; and then seven; and gradually added another three. During the course of time ~~the~~^{many} planetoids combined and became planets. In that we have a certain symbolism, for oneself, what it is possible for man to become when he earnestly and without question sets out on the road for wishing to develop himself. So that ~~the~~ gradually, that what is his real wish becomes reinforced. That is then when the mind, going over gradually into more understanding in the sense of consciousness and the feeling becoming more and more situated ~~at~~^(?) as emotion in one's heart, that then the result of the confrontation with instinctive parts of the body, gradually intuition starts to be formed in the planetary state of a man and is linked up then with an insight into himself without the aid of his intellect.

This is the reality of ~~the~~^{- for} Man when he Works, that he becomes part of the totality of all things. And that he can see his life as a certain section belonging to the totality of all life and the realization of life as Eternity, that time for him can become endless and that he, wishing to associate with infinity, could become fused ⁱⁿ with such states of infinity in becoming one with the totality of all things existing, which we call God, This is an ultimate ^{aim} for a man as he understands and begins to understand his karma. He starts to understand it by taking up the responsibility for his life because he knows his karma, that is the way he has to free himself from his bondage of the Earth. He starts to understand that that what is needed ^{first} is ~~just~~ / ~~first~~ the recognition of his life and the freedom from that what is the form in which his life happens to be, .

All life among all of us is the same. That what is different is the form as a personality. All our quarrels are 99 per cent about the different manifestations of ourselves and the different ways of expressing the same life. And the understanding

which will become comprehension is the reality of not only feeling but experiencing that life is totally always the same as life. Gradually trying to understand that life exists without a form and can exist everywhere and always into eternity And ^{that} it's only at certain places here and there in the universe, there are certain crystalizations which are representatives of life, I would now say for certain purposes belonging to the totality of the management of what takes place in the universe as a whole. ^{PP} Because we must admit laws. They do exist And many times we cannot get around them and we have to submit to their influence on us, But we place against it the possible development of an inner Life also as a force, which will enable a man to live in the conditions provided by Earth, provided by cultures, civilizations, politics and the rest, including wars and suffering So that a man, ~~unless~~ understanding that he has his inner Life to live with and can develop it, that gradually the strength of his own solidity, out of the plane of his existence gradually making the cube of his solid that gradually in the understanding of the three dimensions as a cube as a body, goes parallel, ~~as~~ ^{as} simultaneous with a development of time in which time as time length, /duration, in which time as encompassing all time existing of a moment at a moment and time existing in another dimension as history from beginning to end of each person's life or the beginning ~~and~~ ^{of} end of each growth of each crystalization These are the three dimensions of time forming the cube of time which when it is made will be reduced and can be by the distance from where one can observe it into a point of timelessness We call that a moment And that what is spatial ^{we mentioned dimension} becoming a point of existence of oneself as a form in which there is no form but existence as a point in space

Such philosophies belong of course to a perspective; in themselves worthwhile enough to consider, to think, to feel even, to see what is the value for oneself in one's life as one has to live it now on Earth. And as one gives oneself a ^s talk in order to come closer and closer to the aim that one has set out to wish to go to.

The responsibility of the acceptance of one's life as it is, implies that when I now become responsible something in me becomes master of that situation.

It is a very small child, this beginning of 'I'. It has a quality of being a king. It's not at all full grown. It is still a prince. In the beginning a Prince Charming. In the very beginning having an aim to find the sleeping princess within the world of one's inner, inner Life, what we call a magnetic center, so as then to be able when he goes on his peregrinations ^{and} ~~or~~ goes inwards to oneself within the limitations allotted to him at the time dependent on his own growth. But full of adventurousness, hunting for that which sometimes is called the Golden Stag, or sometimes the Golden Fleece; that what is impossible to understand, but for which one nevertheless has a desire to go, poetically expressed simply as something that is impossible to reach, and still one wishes. And when finally, ^{this kind of,} I call it simply, the Sleeping Beauty being awakened, this is the beginning of a realization of unity between consciousness and conscience. This is the beginning for a man to be able to be a man and stand on his own feet, on Earth, ^{and} ~~to~~ be able then to say, but I believe in the possibility of growth of myself. I believe in the development of myself. I believe in that what is potential, I believe in having to take care of my inner Life.

You see, these statements are so much stronger than becoming dependent on the outside world. Even becoming dependent on certain atmospheres. They really don't exist. I exist within myself. My inner Life creates ^{the} ~~an~~ atmosphere of my inner world. That is where I want an atmosphere, on account of which everything is reached, ^{in my body,} telling those little ^{prodigal} ~~particles~~, nerve nodes, to come home, and to be treated as a son; that is, ^{S-O-N} ~~son~~, by the sun, ^{S-U-N} ~~sun~~ as father. There is that kind of symbolism, that when one wishes that one has within oneself an unquenchable thirst for the wish to become a man. And that then in line with that, all the different things that are in the way gradually will be overcome, giving it patience, stick-to-it-tiveness,

desirous of wanting to reach an aim and not to forget that aim, so that even in overcoming the little difficulties of life I remember that they may become opportunities for the execution of a task ^{of} with myself.

About such things, you talk on Monday. You give yourself ~~a~~ task and see if in the presence of others you dare to say: "I will take that task," and then you are bound by the opinion of your fellowman, so that the following week you must report. You say, "I've done this, or that," ~~or~~, "I've tried," "I have failed, it was difficult. The task was too much, I started to eat, my stomach couldn't take it." I ^{will find} ~~define~~ the limitations of myself by ^{means of} ~~taking~~ such tasks. I ^{will} then know what I can ~~take~~ ^{digest} and then I will report. "I've done ~~it~~ my best to the best of my ability." "I've done" what was required." "I've set out on a road, I know that it would be difficult. I did not know how difficult. But I persisted." This is ^{the} sign of wishing to become a man. Not to forget this aim. But to continue to wish to grow regardless of any kind of an obstacle. Even if temporarily there may be a detour. Don't forget your aim. You may be thrown off the road a little bit and the direction may be wrong. The compass within your conscience will be able to tell you which direction to take, even if it is difficult.

I wish you would think about Work in this way. So that it becomes a little bit more, how will I say, ^{touchable} ~~palatable~~; that is, that it crystalizes out for you. ^{that it is} ~~That is~~ something that has then much more substance. ^{That it} ~~There is~~ actually ~~what~~ could be used by you in remembering, as a result, may be of reaching, or certain thoughts which happen to come to your mind, that then at such a time you say, this is the time, now. Now I wish to see if something could exist, because my inner wish is involved, and and nevermind ^{if} ~~that~~ it happens to rain, or that the sun is too bright, or ~~when~~ there is a hell of a lot of noise around me, or that I know that I am weak and sleepy, I must tell myself, "Some day I will find the proper time and the proper place, the proper

wish and the proper aim. Someday I will know which road to go; someday I will, without even ^{for a} having to ask ~~the~~ direction, have within me the ability to tell which direction is right, which is wrong, ^Bbecause there is the possibility of ^a development of a conscience within me which is, you might then say, God-like and God-given.

I hope you can Work this week. These two weeks. Tomorrow is October, a new month. Be serious; make attempts for yourself. Not in the eyes of the world. Don't pray on the streets^b. Come to grips with your own conscience and become honest within the confines of your inner inner Life. That is where miracles can take place. That is where one ultimately will find rest and reace.

Goodnight.

END TAPE

Transcribed: Jean Sharp
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